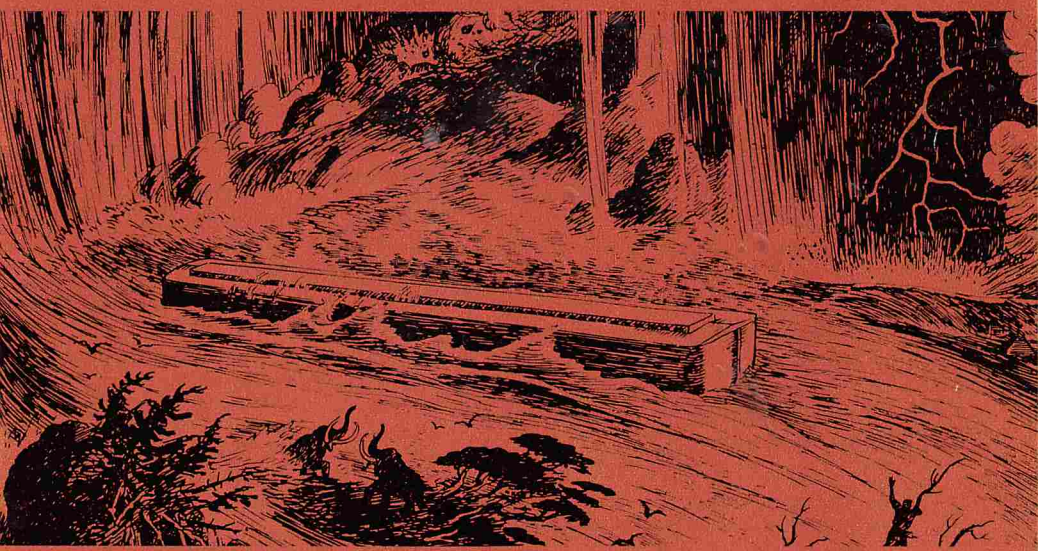
REFORMATION TODAY '77



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Creation, Evolution and the BBC

AND DAVID C. C. WATSON'S NEW BOOK

Magnus Magnusson's newly begun 12 part series on B.B.C.2 (parts of which are being written up in *The Listener*), and the recently screened programme on Horizon (B.B.C.2) 'The Ape that Stood Up' have been in keeping with the overall policy of the B.B.C. to present evolution as fact rather than fiction. Bible believing Christians throughout the land have been reminded that the B.B.C. has been, and continues to be, dominated by a humanist rather than by a Christian philosophy.

Christians have themselves to blame for not doing more to propagate the truth. The programmes for children in particular put over evolution as though this was the most vital article of credence for modern man. But the overall policy of the B.B.C. can be summed up as follows:

1. Christianity is presented by those who do not themselves believe it.

2. Christianity is open to contradiction of every shape and form as well as ridicule and derision, but preferably derision of a patronising kind.

3. The sacred religion of evolution is sacrosanct and is not open to contradiction.

The deification of evolution has spread to our educational institutions as well. To illustrate this it is to be noted that on 25th January it was announced in the press that a teacher, David C. C. Watson, had been dismissed from his school for denying evolution and teaching instead the creation of God. Only two parents had complained and the class he taught did well in the exams.

Little is it realised that evolution is an unproven theory. Objections to evolution have multiplied simply because the foundations upon which it is built are incredible. Indeed it is far easier to believe in a personal God creating the universe 'by the breath of his mouth' than to give credit to blind chance producing the vast complexity that is ourselves, and which surrounds us.

The Christian accepts the Bible as a book which is unique inasmuch as it has come by divine inspiration of the Holy Spirit. The Bible gives testimony from start to finish of God's supernatural acts. We observe this from the first creation to the one which is to come, namely, the resurrection at the second advent of Christ. If the Bible did not consistently record God's supernatural acts, interventions, sending of His Son, establishment of the Church, then we could well wonder whether it was not just a human book after all.

Noteworthy is the fact that the Bible has withstood all the onslaughts made upon it throughout all generations. Despite the satirists, scoffers and patronisers it continues to be the Holy Spirit's instrument for the making of disciples everywhere.

Disciples are also won among the fraternity of scientists and now a Creation Research Society exists for learned and proven men who hold acceptable degrees in specialised areas of research. While their learning deserves respect, Christians should remember that almost all findings by scientists, whether they be believers or otherwise, are subject to modification or alteration. New findings constantly necessitate change.

Jesus said that 'heaven and earth will pass away but my words will never pass

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Editorial

Our singing

MANY ARE THE EXHORTATIONS IN SCRIPTURE, ESPECIALLY IN THE PSALMS, TO sing praise to God. Four Hebrew words out of six employed in one verse (Ps. 47:6) command praise by way of song. 'Sing praises to God, sing praises: sing praises unto our King, sing praises.' The repetition is probably because we are so slow and inhibited and need to be stirred up to use this means of grace. The praise of the Hebrew people included the clapping of hands and the voice of exultation and triumph, and if occasion required, a full-scale orchestra (Ps. 150). In case someone thinks that this was mere license for noise, instruction was given that this singing was to be with the understanding (Ps. 47:7). While the singing was to be loud it was to be led by skilful playing (Ps. 33:3). We can learn much from these principles. For instance it is unseemly if believers bellow verses which have a solemn content, say about the vicarious sufferings of our Lord. Singing is to be with the understanding. But it is also utterly ludicrous when expression of glorious praise for instance celebration of the ascension—(Ps. 24:7-10; 47:5) is sung in a muffled, inhibited fashion. This may well indicate a low state of love for God and lack of joy in the Christian life.

The articles on the Sunday school stirred the editor to take renewed interest in the Sunday school. Much enjoyment was discovered in hearing the children sing the psalms to modern wording and modern music. The glorious truths contained in these renderings emerge with vitality after three thousand years.

Psalm Praise contains an unusual selection of psalms. The music edition costs 90p and the words book 40p (Falcon Books, 32 Fleet Street, London EC4Y 1DB). Another excellent edition of the Psalms in modern style is published by the Presbyterian Church of North America (306 Empire Building, Pittsburgh 22, P.A., U.S.A.). The rendering of the verse is modern and most of the tunes in common metre offering a choice according to the knowledge of the congregation. It is a sign that we are filled with the Holy Spirit when we sing to one another and counsel one another in song. What better than family singing before public worship on Sunday morning? Instead of arriving looking glum or sullen (which a small number manage to do!) there will be joyful anticipation of more and better spiritual refreshment (Ps. 87:1).

'How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep Thy holy day!'

Long ago the prophet called for a minstrel to minister to his spirit (2 Kgs. 3:15). Let us call for our song book. Pastor Morey in his article will help us decide whether it should be a psalm, or a hymn, or both.

Cover picture. *Brian Newton, the artist, has shared in the production of a book 'Myths and Miracles' with the author David C. C. Watson. The picture shown on the cover is one of many drawings illustrating a fine volume which exposes the myth of evolution. The word 'myth' is used in the book to mean a widespread but mistaken idea or popular fallacy. Attention is drawn to this subject in the article 'Creation, Evolution and the B.B.C.'*

How eccentric was Mr. Arthur W. Pink ?

In the first biographical study (*R.T.*11) contributed by Alan McKerrell of Australia, we saw Mr. Pink to be a pastor and a preacher of prestigious potential. But he did not settle. As Ray Levick explains in part two, Mr. Pink left his Australian flock in a bewildered state and a year later the work, which at one stage promised so well, fell apart.

We then find the Pinks taking on a somewhat roving existence, wandering from place to place. No church was good enough. Pastoral sense of a practical kind seemed to desert Mr. Pink. It is fundamental that churches will not practise in a biblical way without leadership and teaching. If after ten years of expository preaching and application the membership as a whole still insist on worldly methods there is a possibility that they may be apostate, although it is much more likely they love tradition, or, if Americans, may be inordinately fond of American culture. Those acquainted with the American life-style will make generous allowance for practices there which so shocked Mr. Pink. The waist-line problem referred to is not a frivolous but a vexatious and besetting matter in America particularly. We would certainly not regard the practices referred to as spiritual, but on the other hand could hardly esteem them as infernal and fiendish as Mr. Pink made them out to be. Indeed the subject of Mr. Levick's study was himself eccentric, not to say acidulous. It would not be profitable to document some of his attitudes especially his negative responses toward anything which threatened to impede his writing work. While benefiting from the thoroughness which characterised Mr. Pink's writings let us avoid at all costs the censorious attitude which he adopted during those times which spiritually seemed bleak and barren. As far as free-grace preaching was concerned it was a time of drought. Ray Levick concludes by saying, 'As far as the Pinks were concerned they had travelled the world but could find no church where they could hold membership.'

When the churches fall into times of declension surely their recovery can only be contemplated in terms of hard work by way of teaching and pastoral care. Isaiah made the following complaint about the body of his day.

> The whole head is sick,
> and the whole heart is faint.
> From the sole of the foot even to the head,
> there is no soundness in it,
> but bruises and sores
> and bleeding wounds;
> they are not pressed out, or bound up,
> or softened with oil. (Isa. 1:5-7, R.S.V.)

Isaiah worked from the days of Uzziah right through the reigns of Jotham, Ahaz and Hezekiah. His written ministry was not divorced from pastoral involvement. This principle is a vital one because a great deal of Christian work is done without reference to the practice, the need, the state, and the discipline of the church local.

Bible colleges and societies divorced from the local church

The separation of Christian activities from the life of the local church is accentuated in Christian seminaries and societies. In the discussion following Robert Oliver's paper, at the Carey Conference, Bristol, on 'the legacy of the nineteenth century', it was pointed out that every major protestant denomination was predominantly liberal or modernistic by 1890! The diabolical destruction

of evangelical faith was brought about by academically orientated teachers and authors who were far removed from the realities of pastoral life. The process continues today. Most training for the ministry is nothing of the kind. It is a training which is intellectual rather than practical and most of those who provide the teaching are not men who have an outstanding pastoral record but those who have done well in the academic world. If it is simply a matter of academics, why not women elders? Women have taken the authority in some colleges. This is due to the absence of reality and the absence of the disciplines that pertain in a local church. These matters call for reformation.

Also when some evangelistic work is challenged because of its 'society-centred' rather than 'church-centred' orientation the excuse is given that the churches are too weak to carry on the specialised kind of work done, whether it be city crusades or evangelism among special classes of people. While the churches are deprived of the enormous amount of man-power and finances which are devoted to these evangelistic and missionary societies we should not be surprised that they are weak. Some societies support a host of women (as evangelists, not nurses and secretaries) while there are churches where proven able-bodied pastors have to work for years in secular callings, being unable, through lack of financial support, to devote themselves wholly to the pastoral and evangelistic work which urgently requires attention. A magazine with a title like this should surely devote attention to these relevant matters. Constructive comment from pastors is welcomed as to how a transition could take place with a return to church-orientated rather than society-orientated practice.

Thorsen sent home!

There were cheers in the House of Commons (9th February, 1977) when the Home Secretary, Merlyn Rees (Mr. Jenkins, the former secretary who had said nothing could be done about Thorsen, has taken up a post with the E.E.C.), announced that Mr. Jens Thorsen had been refused entrance to Britain and had been sent back to Denmark. The story of the Queen's reaction to the Danish pornographer was written up in *Reformation Today* No. 34. Thorsen's desire to 'pornographise' our Lord has so far been frustrated. It has been reported that the Israeli government have refused to allow Thorsen to make his film in Israel.

President Jimmy Carter

With much interest the public have observed Mr. Carter's courageous stand for the Human Rights Movement in Russia. What kind of background has the new president? Ian Randall has been finding out and gives us some information in this issue.

This article by pastor R. A. Morey of Pennsylvania, U.S.A., was originally titled 'Exclusive Psalmody' and appeared in Baptist Reformation Review. *It has been slightly abridged. Congregational liberty as to whether psalms or hymns are sung with or without accompaniment of musical instruments is clearly established. This being so the question should be asked why The Psalms are neglected in preference to hymns when the Psalms have so much merit and the singing of them is so very advantageous to believers. Some churches have added an up-to-date Psalter to their hymn books with great profit and appreciation by the congregations concerned. Pastor Morey is a pastor in Pennsylvania. He trained at Covenant College and holds a M.Div. from Westminster Seminary.*

Reformation in our singing

THE ISSUE OF CHURCH MUSIC MUST BE APPROACHED WITH GREAT CAREFULNESS and seriousness because it concerns a very personal aspect of the worship of God.

To the majority of Reformed people, exclusive hymnody and exclusive psalmody are just two extremes which illustrate the pendulum propensity of man's fallen nature. One Christian sings only hymns and the other only the Psalms. But there is a balanced position between these two extremes. This position has been embraced by every major Reformed denomination and thus it is the majority position. The majority Reformed position which states that hymns may be sung in the public worship of the church as well as the Psalms is set forth here.

Our first task is to clarify the issue by asking three distinct questions.

1. May we sing the Psalms in public worship?
2. Should we sing only the Psalms in public worship?
3. May we sing uninspired hymns or songs in public worship?

1. May We Sing the Psalms in Public Worship?

As far as we know, no one denies in principle the singing of any passage of Holy Scripture in the worship service. The Old Testament records the singing of the Psalms by priestly choirs in the Temple. Although the New Testament does not give us a single example of the singing of the Psalms in public worship, we can assume that Herod's temple employed professional Psalm singers. But someone may ask, 'What about the example of Christ and the apostles?' The New Testament records the example of Christ and the apostles singing the Psalms *in private*. Since exclusive psalmody concerns only *public* worship, the private use of Psalms by Christ and the apostles has no direct bearing on the issue.

The singing of hymns at the last passover celebrated by our Lord with the twelve apostles has been viewed as an example of the singing of the

Psalms in public worship (Matt. 26:30). But such a position fails to view this incident in our Lord's life from a Biblical theological viewpoint.

No one can deny that at that time in redemptive history the public worship of God was restricted to the temple or the synagogues. *The annual passover feast was primarily a family affair observed in the privacy of the home in accord with the Old Testament command* (Exod. 12). Christ did not invite all his disciples to this passover. Only the twelve were invited as they constituted his 'family' and the foundation of the new church. Thus we find the Lord's Supper celebrated in the privacy of the home at first (Acts 2:46). It was observed daily by believers. It took time for it to evolve from an observance in the home to a full-blown church ordinance. The exclusive psalmist's interpretation of the Last Supper fails to do justice to its historical setting or unfolding character.

When we turn to Church history, we find the Psalms sung in public worship by every generation of Christians. All the major Reformed churches have hymnbooks which contain a substantial number of the Psalms, or they include a Psalter along with the hymnbook.

The reasons for singing the Psalms or any portion of Scripture are numerous. By singing the Psalms, we remember God's mighty acts and words in ages long ago. We find in the Psalms the inward joys and pains found in the Christian life. Some Psalms have surpassing beauty, such as Psalm 23. There are Psalms appropriate to every experience in the Christian life. We need never worry about heretical teaching when we sing the Psalms or any other portion of the Bible. As long as God's people exist on this earth, the Psalms will be sung or chanted.

A further encouraging consideration is that every time we sing a psalm it adds to our knowledge of Scripture.

But someone may ask, 'Are you saying only that we *may* sing the Psalms? Aren't we *commanded* to sing the Psalms? Thus, Psalm singing is not

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Letter from Canada

The Editor, Reformation Today

Your readership may be interested in the following, a propos the article in Reformation Today, '*The Exclusive Brethren*' (*No. 34*).
It is sad to relate that over the last year or more still further political purging of prominent world and local leaders has taken place at an accelerated rate, and, as I correctly stated, the centralised control has become greater and harsher, and the titles and contents of books of so-called 'ministry', are becoming unbelievably bizarre. (A recent title was 'Skewball Was a Racehorse'!)
I believe most Exclusives today hardly know what basic principles of the faith they are standing for, as they would have seen nearly all of them abrogated to promote a man-centred instead of a Christ-centred system.
The appeal at the end of your Editorial should move the minds and hearts of all believers who want to make Jesus Christ and the Word of God central in their lives. May it reach such! As one who, along with many other former Exclusives, has obtained mercy and deliverance through the gospel, I commend your Editorial to their diligent and prayerful study. PAUL GERARD.
(*Dr. Gerard's present address is c/o Faculty of Dentistry, University of British Columbia, Vancouver 8, Canada.*)

just a privilege but a *necessity* for public worship.' In answer to this we ask, Where in the Old and New Testaments do you find recorded an explicit command for God's people to sing the Psalms in the public worship of God?

When we examine the Old Testament, we find the *priests* singing the Psalms but nowhere do we find a command for the *congregation* to sing the Psalms as part of public worship. Thus, the Old Testament did not command the congregation to sing the Psalms in the public worship. We must make the distinction between the choirs and the congregation. What held for one does not necessarily hold for the other.

When we turn to the New Testament, we do not find a single passage which explicitly commands the *congregation* to sing the Psalms in the *public* worship service. But what about James 5:13; Eph. 5:19, and Col. 3:16? We shall see that these verses in their respective contexts do not speak directly or exclusively to the issue of congregational singing in public worship. These verses primarily concern the private and personal singing of God's people *anywhere at anytime.*

Since neither the Old nor New Testaments directly command the singing of the Psalms by the congregation in the public worship of God, we can see that it is a privilege more than a duty. Singing has always been a part of public worship. But *what* we sing is a matter of Christian liberty. Singing the Psalms is justifiable on the grounds that it is Scripture. We may sing, speak or pray any portion of God's Word, for all of Scripture is inspired and is profitable.

2. Should We Sing Only the Psalms in Public Worship?

Let us first of all state the position of exclusive psalmody: *Only the Psalms may be sung by the congregation in the public worship of God. No songs or hymns of extra-scriptural origin are allowed.*

It would be helpful to ask, What Biblical evidence is needed to establish beyond any doubt the position of exclusive psalmody?

For exclusive psalmody to be established, the following evidence is needed:

1. The verse or passage must speak *directly* concerning the public worship of God by the gathered church.

2. This verse must refer *exclusively* to public worship for it cannot contain any reference to private or personal worship. Since almost all without exception are agreed that Christians can sing extra-Scriptural songs in private for personal or mutual edification, no verse which speaks to this private exercise of piety can be used in support of exclusive psalmody.

3. This verse must *command* the singing of the Psalms in the public worship of the gathered church.

4. There must be some indication in the passage that *only* the Psalms are to be sung in public worship; i.e., there must be clear evidence that the Psalms are not mentioned as an illustration or example of what to sing but that only Psalms can be sung.

With these necessary evidences set before us, let us now examine and question the three verses in the New Testament to which exclusive psalmists appeal.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms (James 5:13).

Question 1. Does this verse speak directly concerning the public worship of God by the gathered church? From the context, this passage has relatively nothing to do with public worship. Must we wait until Sunday to sing out of a merry heart? Is prayer allowed only during the worship services? It is obvious that joyous singing can take place whenever and wherever the heart is merry.

Question 2. Does this verse refer exclusively to public worship? No, it refers to the totality of the Christian life. Whenever you are sad, pray. When you are happy, sing.

Question 3. Does this verse command the singing of the Psalms in public worship? We have already observed that this verse does not speak to the issue of public worship. And even more, there is actually no reference to the Psalms in this verse! The KJV (King James Version) says, 'sing psalms' while the Greek simply says, 'sing'. Nearly all modern versions translate the verb as 'sing praises'. James was saying to sing praises to God when you are happy. Alford, Lange, Vincent, A. T. Robertson, The Expositors Greek New Testament, Meyer, Matthew Henry, Ellicott, Poole, and Lenski all point out that any song of praise is appropriate. James did not have in mind the Psalms in particular.

Question 4. Is there any indication that the congregation's singing in public worship should be limited to the Psalms? The answer is none whatsoever.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:19).

Question 1. Does this verse speak directly concerning the public worship of God by the gathered church? From the context, it is absolutely clear that the apostle was *not* speaking concerning the public worship of the people of God.

Is the 'filling' of the Spirit restricted to public worship (v. 18)? Is giving thanks (v. 20)? Is mutual submission (v. 21)? Should wives submit to their husbands only in the public worship (v. 22)? It is obvious that the 'speaking' and 'singing' of verse 19 is but one example of what should

happen to Christians when they are filled with the Holy Spirit. This filling takes place anywhere at anytime.

Question 2. Does this verse refer exclusively to public worship? Verse 19 primarily concerns personal edification just as verse 18 refers to personal thanksgiving, and verse 21 to private mutual fellowship. The rest of the passage concerns personal obedience in the home (5:22-6:4) or at work (6:5-9).

While the exclusive psalmists allow hymns and songs to be used for personal edification, they point to Eph. 5:19 as proving exclusive psalmody. If this verse, actually taught exclusive psalmody, it would mean that only the Psalms are to be sung in private for personal edification. But this position is unacceptable to nearly everyone.

Question 3. Does this verse command the singing of the Psalms in public worship? We have already seen that this passage concerns the everyday life of a Spirit-filled Christian. There is no way that it can be restricted to the public worship of the gathered church.

Notice also that the apostle said, '*Speaking* to yourselves in Psalms and hymns and spiritual songs'. If this verse refers to exclusive psalmody in public worship, then not only must singing be done by the Psalms, but all *speaking* as well. All sermons, prayers, and lessons must be restricted to quotations from the Psalms if this verse teaches exclusive psalmody.

Someone may object, 'But don't "psalms, hymns and spiritual songs" all refer to the Psalms? Haven't we proved that "hymn" and "song" refer to the book of the Psalms?' Our answer is that it has never been proved that all three words refer to the book of the Psalms. The word 'song' is used in such places as Rev. 5:9 where it cannot refer to the Psalms. Obviously Paul would not have been so redundant to say 'Speaking to yourselves in psalms, psalms, and psalms'. We have not been able to find one major Reformed commentator who takes the exclusive psalmist's interpretation of this passage. Almost without exception, commentators have rejected the exclusive psalmist's understanding of this passage. The general agreement is that 'psalms' refer to the Old Testament Psalms and 'hymns' and 'spiritual songs' refer to new uninspired compositions which will bless every generation of Christians.

'But what about the word "spiritual"? Doesn't it prove that only *inspired* songs can be sung?' Again, the word 'spiritual' is used in the New Testament in several different ways. Such Reformed commentators as John Calvin and Charles Hodge understand the word 'spiritual' in the context of being Spirit-filled (v. 18). Does the word 'spiritual' mean inspired in Eph. 6:12 or 1:3? Does it mean inspired in Gal. 6:1 or in 1 Cor. 2:15? We are to sing songs which are not carnal but spiritual just as we are to avoid carnal thoughts and to seek to be spiritually-minded.

Question 4. Is there any indication that congregational singing should be limited to the Psalms? There is none.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart (Col. 3:16).

Question 1. Does this verse speak directly concerning the public worship of the gathered church? There is no indication in the context that public worship is being discussed. As in Ephesians 5, the totality of the Christian life is in view. We are told to exercise mutual love and forgiveness (vv. 12-14); to let God's peace rule in our hearts (v. 15); to let the Word of Christ dwell richly in us (v. 16); to do all in the name of the Lord (v. 17). Then there follow instructions for family living and Christian slaves and masters (3:18-4:2).

Even the words 'to one another' cannot be interpreted as referring exclusively to public worship. The focus of the passage clearly concerns private Christian fellowship at home or at work. And, indeed, in the worship services of Reformed churches, 'teaching' and 'admonishing' is the stated work of the elders or pastors and is not a congregational function. We do not know of a single Reformed church where the members of the congregation turn around and teach and admonish their neighbours during the worship service. Pandemonium would surely break out as it does in some pentecostal churches. But to see two or more Christians gathered for private fellowship and each of them teaching and admonishing one another fits the passage without hesitation. The words 'one to another' in this verse do not point us to the public worship service.

Question 2. Does this verse refer exclusively to public worship? No, this passage reveals the life-style of a Christian in whom the Word of Christ dwells richly.

Question 3. Does this verse command the singing of the Psalms in public worship? The passage does not make direct reference to public worship.

Question 4. Is there any indication that congregational singing is to be limited to the Psalms in public worship? It is obvious that Paul is not giving an exhaustive or complete list of the ways in which we glorify God. The mention of 'hymns' and 'songs' clearly reveals that we can sing other material than the Psalms.

Calvin commented on this verse as follows:

> Moreover, under these three terms he includes *all kinds of songs.* They are commonly distinguished in this way: a psalm is sung to the accompaniment of some musical instrument, a hymn is properly a song of praise, whether it be sung simply with the voice or otherwise;

an ode contains not merely praise, but exhortation and other matters. He wants the songs of Christians to be spiritual, and not made up of frivolities and worthless trifles (italics ours).

In conclusion, exclusive psalmody has failed to survive the trial of detailed exegesis. It is noteworthy that the Reformers, the English Puritans, and the best modern Reformed commentators such as Hodge and Hendriksen all reject the exclusive psalmists' interpretation of James 5:13; Eph. 5:19 and Col. 3:16.

Some scholarly exclusive psalmists are aware of the lack of any good exegetical proof for their position. Thus they seek to establish exclusive psalmody on other grounds. These other grounds are (1) the regulative principle in worship and (2) church history. We will now examine these two arguments to see if they can establish exclusive psalmody.

The Regulative Principle of Public Worship

At the time of the Reformation, the Reformers established the basic principle that *so far as the public worship of God is concerned, whatever is not commanded by Scripture is forbidden.*

This principle was necessary in order to give a clear reason for the exclusion of the mass, prayers for the dead, prayers to the saints, rosary services, etc. The Reformers wanted to re-establish the pure worship of the apostolic church. The regulative principle was their main instrument by which they sought to do this.

Since nearly all Reformed Christians accept this principle, it is surprising that exclusive psalmists claim that the regulative principle of worship forbids the introduction of uninspired hymns in New Testament church services. 'If it is not commanded, it is forbidden' is thought by them to be the main argument for exclusive psalm singing in the church. But this principle in no way gives support to the sole psalmists' argument, as will be seen by the three following reasons.

1. The Reformers and the Puritans who established this principle and fought for it, never understood it to mean the exclusion of uninspired hymns from church worship.

(i) Did Calvin include uninspired hymns in the Geneva Psalter? Yes.

(ii) Did the first Scottish, English and Dutch Psalters include uninspired hymns? Yes.

(iii) Did the Puritans such as Baxter, Henry and Bunyan who developed this principle actively engage in the writing of hymns and publish them? Yes.

(iv) The great leaders of the Evangelical Awakening were not opposed *in*

principle to the singing of uninspired hymns in the services (Whitefield, Romaine, Wesley, Toplady, Williams, etc.).

That the expositors of the regulative principle never derived exclusive psalmody from the regulative principle points to the fact that exclusive psalmody is based upon a misunderstanding of the principle itself.

2. This misunderstanding arises out of a confusion between the *essence* of the act of worship and the *circumstances* attending worship.

(i) Scripture alone tells what makes up the *essence* of worship. God has revealed to his people that there is to be a. a gathering together for b. the preaching and teaching of the Word, c. the administration of the sacraments, d. church discipline, e. prayers, f. singing, g. fellowship, and h. collection of offerings. The Romanists sought to add the Veneration of the Saints, worship of Mary, masses for dead, adoration of images, auricular confession, penance, candles, rosaries, etc. The Reformers and Puritans refused to add any of these things to the essence of worship. Nothing is to be added except it be a rule of Scripture. This is the clear teaching of Chapter XXI in the *Westminster Confession of Faith.*

(ii) On the other hand, the *circumstances* of worship are a matter of Christian liberty and practicality. The early churches met in the temple and in synagogues until driven out by the Jews. Then the home was the place of the churches until the congregations grew too large; then they had to go into the fields to worship. When Christianity was legalised, believers built places of worship. The design of the building, the presence of pews and organs, even the clothing of the minister belongs to the circumstances of worship. The vestment controversy of Owen's day was not over the issue of whether or not a minister *could* wear vestments, but whether or not the minister *must* wear vestments as part of the essence of worship.

Whether or not you have musical instruments accompanying your singing, or whether you sing the Psalms or uninspired hymns are issues belonging to the circumstances of worship.

3. Even if we were to grant that the regulative principle of worship will dictate the material to be sung in the worship service, where do we find in Scripture any explicit commands concerning congregational singing? Even if we were willing to grant that Eph. 5:19 and Col. 3:16 did directly and exclusively refer to public worship, these passages clearly include hymns and songs as well as the Psalms.

4. We must agree with the Reformers, the Puritans, and the best Reformed commentators in their understanding of the regulative principle of worship, i.e. that the regulative principle cannot be used to establish exclusive psalmody.

Church History

Some exclusive psalmists have claimed that their position was held by the early church, the best fathers, the Reformers, the Puritans, and the leaders of the Evangelical Awakening. Some have even claimed Charles Spurgeon! But an examination of Spurgeon's 'Our Hymnal' forever removes this claim.

We are warranted to ask, What is needed as evidence to demonstrate that someone in the past embraced and practised exclusive psalmody?

1. There must be existing literature in which the person states that he believes that only the Psalms may be sung in public worship and thus he is opposed *in principle* to the introduction of any uninspired hymns.

2. Thus evidence for exclusive psalmody *cannot* be drawn from:

(i) Those whose practice it was to sing only the Psalms but who stated that they were not opposed *in principle* to the use of uninspired hymns in the worship service. (William Romaine and others like him practised exclusive psalmody but declared that they were *not* opposed *in principle* to the use of uninspired hymns in the worship service.)

(ii) Those who included uninspired hymns in their psalters which were used in public worship. It is not enough to say that Calvin 'virtually' or 'practically' included only Psalms in the Geneva Psalter. Neither the Synod of Dort nor the Westminster Confession can be used as evidence for exclusive psalmody. The Synod of Dort and the formulators of the Westminster Confession knew that the psalters of the Reformed churches in Holland, France, Switzerland, England, Scotland *all* included uninspired hymns to be used in the worship service.

With these things in mind, let us give a brief survey of church history in order to see the historical evidence.

The Early Church

All the well-known church historians which we have examined agree that the early Christians composed distinctively Christian hymns to be sung in public worship. Latourette points out that some of these early hymns are found in the New Testament's text itself. The hymn of Clement of Alexandria (A.D. 200) can be found in several modern hymnals.

When we turn to the New Testament, we find that there are a number of Christian hymns quoted by the apostles. (See 1 Cor. 13; Eph. 5:14; Col. 1:15-20; 1 Tim. 3:16; 2 Tim. 2:11-14; James 1:17; Rev. 1:5, 6; 15:3; etc.)

All the following commentators clearly find sufficient evidence in church history and in the New Testament text itself that the early Christians sang

hymns as well as the Psalms in public worship: Lange, Lenski, Hendriksen, Eadie, Manton, Matthew Henry, Lightfoot, A. T. Robertson, Vincent, Expositors Greek New Testament, Ellicott, Hodge, Alford, and Trench. Since they list the evidence in great detail, we will not duplicate it here.

'But,' it might be asked, 'wasn't there an early church council which forbade the singing of any extra-scriptural hymns?' Yes, but this had to do with a ban on Arian hymns which attacked the Trinity. The council was dealing with Arianism and not with the issue of church music *per se.* The orthodox were encouraged to develop hymns which praised the Trinity.

Before the Reformation matchless hymns were written by such men as Bernard of Clairvaux. These hymns were loved and sung as well as the Psalms.

The Reformation and after

Luther wrote mighty hymns. Calvin and the Reformers placed uninspired hymns in their psalters. There are no significant exclusive psalmists in this period.

After the Reformation period we discover the influence of Isaac Watts to be tremendous. At first he revised the Psalter. Then he wrote hymns, and some churches reacted in an extreme fashion and threw out the Psalter totally and sang only hymns and songs. (Let us again emphasise at this point that we desire that Reformed and Evangelical churches should sing the Psalms as well as hymns.)

Because of this extreme and regrettable action, a small group of men (mainly in Scotland) swung to the opposite extreme. They would sing nothing but the Psalms since others sang nothing but hymns.

The exclusive psalmist group tried in all the traditional Reformed denominations to restrict all singing to the Psalms and to forbid musical instruments. They lost the fight in every case and eventually decided to create their own denominations. The Free Church in Scotland, several small groups in Holland, and the Reformed Presbyterian [Church of North America], were created in part, over the issue of church music.

3. May We Sing Uninspired Hymns or Songs in Public Worship?

The Biblical-Theological Approach to Hymnody

A Biblical-theological understanding of the unfolding character of the history of redemption will see new songs and hymns composed with each chapter of God's plan. When God executes his wrath or grace, it is time to compose new songs which celebrate these covenantal acts of God. This is why new songs are to be found in the historical books before the Psalms and in the prophetic books after the Psalms. The mighty acts of

God in every generation were put to music and sung. The people of God had the freedom to write new songs to praise God; they were never restricted to the Psalms.

(i) What did the people of God do before David was born? They composed songs as Miriam (Exod. 15:20), Moses (Ps. 90) and Deborah (Jug. 5) did to celebrate the acts of God in their generations.

(ii) How did David come to write the Psalms? There was *no* divine command for him to write the Psalms for worship services. Many of the Psalms were written for David's personal edification when he was yet a shepherd boy. He had musical gifts and he had the freedom to exercise them in the public worship of God. If a sole psalmist could have been present when David introduced a few of his original songs into the worship service, he would have rejected David's songs because Moses's Psalm (Ps. 90) was the only Psalm which could have been sung.

(iii) The presence of other authors included in the Psalms suggests that whoever had the gifts could exercise them for the good of God's people. See 1 Chron. 15:22, where David hires a song writer, or 1 Chron. 16, where David encouraged the priests to compose original vocal and instrumental music to praise God.

(iv) After David, songs were composed to celebrate God's mighty acts in each generation. (For example, see Isa. 5:1; 26:1; 42:10; Lamentations, etc.) To be sure, the people of God did not forget all the acts of God in ages past; they continued to sing all the old songs and hymns and Psalms from every generation.

(v) Even a careful reading of the Psalms will discover some Psalms which were written *long after David.* Some are even from the post-exile period. If the people of God were limited to David's Psalms, why do we find Psalms from later periods included? The only answer is that the Psalms of David were not viewed as being the finalised hymnbook for the church.

(vi) Finally, where in the Old Testament do we ever find a divine command to sing *only* the Psalms? There are examples of psalm singing but God never said to *restrict* ourselves to the Psalms. We are told to remember the acts of God in past generations but also we are told by God to sing *new* songs to celebrate the acts of God in our own generation (Pss. 33:3; 96:1; 98:1; etc.).

The History of Redemption in the New Testament has the same unfolding character as the Old Testament.

(i) The angels open up the age of the New Covenant with *new* songs, not old Psalms (Luke 2:13-14). These new songs celebrate the incarnation and the redemptive work of God the Son. It is apparent from the very beginning that the New Covenant will generate new songs of praise.

(ii) Mary celebrated God's work within her by composing a glorious song of faith and confidence (Luke 1:46-55). Thus we begin the New Testament with original songs composed to celebrate the new acts of God in Christ Jesus.

(iii) Did not the crowds compose a new song to celebrate the triumphant entry of Jesus into Jerusalem (Luke 19:37-38)?

(iv) Do we not find portions of several hymns recorded in the New Testament which shows us that the early Christians composed new songs to celebrate the salvation accomplished by Jesus Christ? (see list of passages in section on early church).

(v) Did not the Corinthian Christians compose their own distinctively Christian songs when they shared with their fellow saints in public worship (1 Cor. 14:26)?

(vi) As the New Testament begins with angelic songs, so it closes with heavenly songs. It is important to ask, Are they singing only the Psalms? No! They sing new songs to God (Rev. 4:11; 5:9-14, etc.). The New Testament people had the freedom to compose new songs to celebrate the covenantal acts of God in their own generation.

(vii) There is not a single verse in the New Testament where we are told to sing only the Psalms, in the public worship of the gathered church.

(viii) The conclusion to which we come is that we are free to celebrate in worship the whole range of divine revelation from Genesis to the Apocalypse, the test always being that of faithfulness to the Scriptures.

(ix) The Reformed position on church music reveals the beauty of Christian liberty. A Christian may sing portions of Scripture, or ancient or modern hymns. He may even compose his own songs (as this seems to have been the practice of the Corinthians—1 Cor. 14:26). If our exclusive psalmist brothers want to sing only the Psalms, they have that liberty in Christ. If we wish to sing hymns as well as the Psalms, we have this liberty as well.

A postal strike which has not been advertised in the mass media has crippled communication with the East End of London. For this reason we have had to hold over part 2 of 'The Theology of the Sabbath' by Achille Blaize. Also held over is an excellent article on the subject of Fellowship by Jeff Saunders. We hope to continue the series on the subject of Eldership in the next issue.

Pastor Robert Oliver of Bradford-on-Avon has provided the following report. He gave the opening paper at Bristol with the title 'The Legacy of the Nineteenth Century'. He showed how the Evangelicals dominated the religious scene during the first quarter of the last century. Unhappily a lack of expository preaching, together with an easy acceptance of the status quo left them unprepared for the challenge of resurgent Romanism and liberal theology. The way opened for the Oxford Movement, Irvingism, Darbyism, Hyper-Calvinism, Modern superficial evangelism and the Holiness Movement. Powerful doctrinal and expository preaching would have offered more resistance to these. The Higher Critical Movement in particular swept all but a few remnants before it. By 1890 every major denomination was predominantly liberal. The substance of pastor Oliver's paper is being prepared as a series of articles for this magazine.

The Seventh Carey Conference Bristol, 1977

We can never thank God enough for the revival of interest in the doctrines of grace over the past twenty or so years. In the early 1950s there were Baptist ministers who were Hypercalvinists and many who were Arminians, but very few who truly expounded the Word of God in the way that the Reformers and Puritans did. We have been privileged to see a change in this situation. There are many men in these islands and around the world, who are concerned to preach the whole counsel of God. In this category are a number of Baptists, who have been compelled to engage in a great deal of hard thinking in matters of doctrine and practice. The debt owed to Reformed literature is incalculable, but if the lives of our churches are really to be affected a great deal remains to be done. In recent years the Carey Ministers' Conference has come to play an important role in provoking thought amongst Baptists. This Conference, which gathers each year in the dark days of January, usually manages to provide a substantial and stimulating programme. Papers on important issues, opportunities for discussion and a common concern for the cause of God, are sufficient to draw men from every part of

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CAREY FAMILY CONFERENCES **SUMMER 1977**

Pilgrim Hall 8th-13th August

Clarendon School, Bedfordshire 15th-27th August

Pastor Drew Garner of Houston, Texas (see front cover *R.T.* 35) has agreed to be the visiting preacher for Pilgrim Hall this year and for the first week at Clarendon School.

Please write to John Rubens, 36 Longden Close, Northwood End, Haynes, Beds., for details.

the United Kingdom and the Republic of Ireland and usually a few from further afield. This year the one hundred or so residents included men from Canada and Nigeria.

This year's Conference assembled at Badock Hall, Bristol on 4th January. The Arctic conditions, which had gripped the country over the previous week, had eased somewhat to facilitate travelling. We were well looked after by the staff of Badock Hall. John Rubens again deserves thanks for the quiet and efficient way in which the Conference ran. It was evident that he and the little group which plans the conferences had done their work well. With a wealth of knowledge and experience, the chairman, Herbert Carson, was able to guide and enlighten discussion. As usual the evening meetings were open to the public and for these we were welcomed to Buckingham Chapel by Pastor Ronald Clarke and his church. These evening services attracted good congregations.

The opening paper on The Legacy of the Nineteenth Century was given by Robert Oliver. The Evangelicals dominated the religious scene in England during the first quarter of the last century. Unhappily a lack of expository and doctrinal preaching, together with an easy acceptance of the status quo left them unprepared for the challenge of resurgent Romanism and liberal theology.

At the first evening Erroll Hulse preached from I Samuel 4:21 on the Glory of the Local Church. He showed that its glory is the presence of Christ, which must never be despised even in the day of small things. The only achievement of the church in the wilderness was sanctification. That is the only achievement of most churches—but what an immense work that is when we analyse it! The glory is heightened when there are conversions and an impact upon society. The glory will depart when sin is indulged. He went on to lift up our eyes to the prospect of revival, when the glory will be seen in an outstanding way (Ps. 102:16). The theme of the Conference was the local church and we were thus compelled to realise again the greatness of the issues which were to occupy us.

Next morning Herbert Carson opened with a paper on Worship as a Total Response. He showed that worship is a spiritual response to God's revelation of Himself in Scripture. Tracing the Biblical pattern and Trinitarian structure of our worship, he urged a response, which would be intellectual, moral, penitential, emotional, aesthetic, physical and volitional. He pleaded for a freedom from Nonconformist liturgies whilst insisting on decency and order.

Erroll Hulse's paper on The implications of Baptism for the Local Church was detailed and helpful. He showed that baptism must be a part of our evangelism and also an integral part of the life of the local church. Baptism was related to the purity of the local church, its unity and the holiness of life of its members. There was also a stimulating consideration of the relationship between baptism and transient communion.

At the Wednesday evening service, Geoff. Thomas preached on

the Lord's Day. He established the permanence of the Lord's Day, together with its benefits and glory. He went on to give practical application, emphasising the need for proper preparation.

Thursday morning began with a paper by Colin Richards on Koinonia. He pointed out the basis of our Christian fellowship in our relationship to God. He then moved on to a number of practical issues such as buildings, meetings, the size of the church and the role of elders in promoting fellowship. The subsequent discussion took up the question of meetings for different groups of people and also the extent to which we should be rigid in our attitude to such matters as the size of the church.

Dick Eccles delivered a paper on the Implications of the Lord's Supper for the Local Church. He warned against the commonly held view that the Lord's Supper was an opportunity for the Local Church to dispense grace to all and sundry, regardless of their spiritual state. Against this view he contended that the Lord's Supper is a Church Ordinance and so only to be administered within the discipline of the Local Church. He emphasised the part it plays in the fellowship of the Local Church and gave some consideration to the question of transient communion. In conclusion he urged that the Supper should be a reverent and joyous occasion, but never morbid.

The Conference came to a fitting end on Thursday evening with a sermon by Herbert Carson from Isaiah 6. We were reminded of the holiness of God and the necessity of His fear in us, if we are to serve Him truly.

Mr. Carson's sermon was a most appropriate end to what had become an outstanding conference. The papers had been of a high standard, showing that men were prepared to think and at times to differ in Christian love. There was a good balance between doctrine and application. One was impressed by the concern for God's glory, which pervaded the Conference. We were challenged, encouraged and sobered. Several times we were reminded that such a conference would have been impossible 25 years ago. There is ground for praise when we see the growing number of Reformed Baptist pastors in our land. Some had come from situations of particular blessing and were able to encourage their brethren. We need to remember, however, that these developments are taking place against the background of a desperately needy society. Inevitably therefore preaching and prayers returned again to the need for revival. It was appropriate that the last afternoon session should have been a prayer meeting. This proved to be a time when the presence of God was known in a very real way.

Such a conference as this inevitably raised a number of issues, which need closer consideration. It was a pity, therefore, that the time for discussion was restricted. There were short periods after each paper, but time was limited. The only period of extended discussion came rather early in the conference and was in fact devoted to music. Perhaps another time a discussion session could be fitted into a later stage in the programme.

The life of A. W. Pink—Part 2

by Ray Levick

THE PINKS LEFT AUSTRALIA BECAUSE THEY FELT THAT THE LORD MADE IT clear that the work for which he had brought them there had been accomplished. They believed he would have them pitch their tent in London (Acts 7:3). Arriving in England they finally settled at Seaton in Devon, due to a reader of the studies quite unexpectedly opening his home to them.

The trip from Australia had been uneventful spiritually, in that they found no Christian fellowship among the passengers, but remarkably, although travelling during the monsoonal season, not even a squall was encountered. The Lord had even caused a fresh and cool wind to blow during the three hot days and nights spent on the Red Sea.

When Arthur Pink left Australia, little did he realise that the Lord was leading him out of preaching and into a full-time written ministry. This would be difficult for him as he specialised in a heavy schedule of speaking. During his previous stay of twelve years in the U.S.A. he had on one occasion preached for six nights a week for at least eighteen weeks at a tent crusade at Oakland, California.[1] Then again in 1926 he was pleased to inform readers in the studies that he had fulfilled about two hundred and fifty speaking engagements in Australia during the previous year.[2]

In some respects the move from Australia was not wise as it left the church without a pastor. The folk met regularly at different places for a year or so under the ministry of one or two of the members, till it closed. Many went back to the Open Brethren.

Why the sudden departure to England? At this stage in his Christian experience Mr. Pink was premillennial in his prophetic outlook and felt that conditions in Christendom were so bad that the days of corporate worship were over. He also felt that the founding of the church was not correct (as mentioned in the previous article). His sudden departure had a disastrous effect on the members and some felt (to quote their own words) they were left like 'knotless threads'. Within a few years Mr. Pink was to undergo a major change in his prophetic views but more on this in a later issue.

The stay in England proved to be a time of testing with only two brief speaking engagements opening to him. 'Come ye yourselves apart into a desert place and rest a while' (Mark 6:31), was brought home to the Pinks and they could see that rest was their need and provision of the Lord. They were encouraged that the text says 'Come' and not 'go' showing that the Lord was with them.[3]

Move to U.S.A.

During 1929 the Lord made it plain that he would have them return to the U.S.A. Several invitations had come to conduct conferences there, and, as all doors in England remained closed, the Pinks took it to be God's will for them. During April 1929 they sailed from Southampton and were favoured by a smooth passage all the way across the Atlantic, even though storms and heavy seas had been reported almost daily during the previous two weeks. Arriving, they settled in Morton's Gap in Kentucky where they stayed until the middle of 1930, then moving to the Los Angeles area of California.

Constant Moving

It is always of interest to find out how Christians feel led and the following account appeared in the Studies which was perhaps typical of how the Pinks were guided. 'On 10th March a letter arrived from a dear brother in North California saying (for the first time) that he hoped the Lord would *soon* bring us out to the coast. On 13th March the text on our daily calendar was "Are ye still? Be not slothful to go, to enter, to possess the land" (Judges 18:9). It made a deep impression on my dear wife and several times during the day she said, "I feel strongly that it is a message from the Lord". The same night we received a letter from a brother in South California from whom we had not heard for over a year, urging us to come out to Glendale—a suburb of Los Angeles. Still other indications the Lord gave us that *this* was what he would have us do.'[4]

Another reason for the constant moving was that the Pinks were 'disappointed in a local company with whom we hoped to have spiritual fellowship'.[5] This seemed to apply wherever they were and went on for about eight years after they left Australia. In a letter to a friend (dated 1st September, 1930), Mrs. Pink had the following interesting comments to make: 'We have given up the class which we started. Those who came are still mixed up with the religious views in this wicked city (Los Angeles —RL) and refuse to separate from it. One who was, professedly, most interested in the class, the last Tuesday night was counting votes all night —a woman too—another said she did not at all agree on separation and so on, so once again Mr. Pink is shut up to pen ministry and how thankful we are for it. Things are in a most terrible state in all the churches and yet there are those who continue going and say they do so "just to see friends whom they can't see during the week because of work". Well if they want to put friends before the Lord and obedience to his word they can—we will have nothing further to do with them. We have no word for them.'

Although the Pinks' attitude may seem somewhat hard it must be remembered that the times were very bad spiritually. To follow the Lord was to be a 100% effort and as far as the Pinks were concerned 99.9% wasn't

good enough. Personal work was never a strong point with Mr. Pink who could be a little blunt at times. However on the correspondence side (which Mrs. Pink, in the above letter, said was growing) Mr. Pink showed remarkable balance as the following extract demonstrates (even though written some years later) in which a reader wrote concerning a young christian. '. . . . Yet do not expect too much from him in the way of measuring up to it. He is but a *babe* in Christ and you know the old saying that we "cannot put old heads on young shoulders"! We have each of us to learn from painful experience the folly of leaning unto our own understanding and following the desires and devices of our own hearts and we must not think that those who follow us will prove any exception. While not condoning his faults, seek to bear with his infirmities. This may be a part of God's discipline for you.'[6]

Earthquake

It was while in Los Angeles that the Pinks experienced an earthquake. In the above mentioned letter Mrs. Pink gives an interesting account of it. 'About 4.30 p.m. Sat., 1st September, 1930, Mr. Pink was sitting in our little living-room studying and I was in the kitchen cooking our Sunday meal and was standing leaning against the sink paring apples when I suddenly heard a rumbling noise, as if a huge lorry was coming up the drive, and right on top—so to speak—of this noise I felt the house rise as a ship at sea on a large wave. The sink left me. I was very unsteady and surprised. This was followed by two others, the second more pronounced than the first or last. The three quakes lasted, I should say, four seconds. It was the first earthquake either of us have experienced, but we both knew almost instantly what it was. I felt rather queer for a while physically—Mr. Pink said I looked pale, but I was not frightened in the least. The suddenness of the shock and the rocking of the house like a ship made him a bit nauseated and head-achey. I thought afterwards what it must be when "He ariseth to shake terribly the earth"—this was very slight and yet the hardest they have felt here in Los Angeles for ten years. Yet our Godless neighbours were excited and frightened, but by his grace we could go right on with what we were doing.'

Apostate churches?

During their stay in Los Angeles the Pinks were further confirmed in the stance of staying out of the apostate churches of the day. Mr. Pink was invited to occupy the pulpit of a local Baptist Church during the Pastor's vacation. As he knew nothing of this particular church he declined but was left a copy of the church's bulletin. In an article 'Sound an Alarm'[7] he commented on various items in it such as the starting of the service with the 'Boat Song' by Mendelssohn, which he found distasteful. However what really stirred his spirits was the following item in the announcements:

'The Ladies' Union will hold a Penny Social Friday evening admittance to the social will be one penny per inch waist measurement—Games—Refreshments.'

How Christians could belong to these religious clubs was beyond his understanding. THOU SHALT NOT (Mr. Pink used capitals) follow a multitude to do evil—Exod. 23:2. He made the following pertinent comment:

'Personally, if the writer were compelled (thank God he is not) to choose between these two alternatives, conduct Bible Conferences in such churches as the above, or, return to England and hire himself as a bartender at a beer and whiskey saloon, without the slightest hesitation he would select the latter. Why? Because, though a pernicious thing, the saloon is not run under the holy name of the Lord Jesus, and these so-called churches, with their worldliness and hollow hypocrisy are. It is no use mincing words today.'[8]

He was careful to point out that if the reader belonged to a church where Scripture was followed in all its arrangements, the pastor and officers were God-fearing men who honoured him in their daily walk, then it was their duty to do everything in their power to strengthen their hand. As far as the Pinks were concerned they had travelled the world but could find no church where they could hold membership.

S.S. 'Studies in the Scriptures'

[1] S.S. Jan. 1926.
[2] S.S. Dec. 1926.
[3] S.S. June 1929.
[4] S.S. June 1930.
[5] S.S. Dec. 1929.
[6] Letter 23rd April 1944.
[7] S.S. Feb. 1931.
[8] *ibid.*

News from Canada

THE 'REFORMATION MOVEMENT' AMONGST BAPTISTS IN CANADA IS STILL TO BE COUNTED amongst the 'small things', but it is a reality, and there are hopeful indications that it is slowly gathering momentum. An effort is being made in the direction of church planting. Pastors Jim Clements (Ottawa), Roger Fellows (Bowmanville), Leigh Powell (Toronto) and Bill Payne (Burlington) are giving leadership in encouraging those concerned about the need for the establishment of new Reformed Baptist churches. Financial support is being sought for a new work in London, Ontario under the leadership of Pastor Brian Robinson.

The Fellowship for Reformation and Pastoral Studies continues to meet in Toronto each month, and is now planning a third conference in that city. Last year's conference saw an improvement in various areas over the first conference in 1975. In last year's conference the evening sessions were devoted to 'Justification', and Pastor Roger Fellows contributed three stimulating expositions on that important subject. Day sessions included an address on Reformed evangelism. A paper was given on Canadian Baptist history.

The 1977 conference to be held in May will have Dr. Eric Gurr, Pastor of Jarvis Street Baptist Church as the preacher for the evening sessions. It is hoped that this third conference will evidence progress and increased interest in the application of Scripture to many neglected areas of the Christian faith.

The activities referred to above are taking place in Ontario. There are brethren in other parts of this huge country who desire to declare all the counsel of God. There is the 'Atlantic Reformed Fellowship' being led by men from the Maritime Provinces of Canada as well as others in other areas providing spiritual leadership and valuable material to build up believers and strengthen the churches.

The Significance of Jimmy Carter

On the 20th January 1977 Jimmy Carter, thirty-ninth President of the U.S.A. was inaugurated. He is probably the first of the thirty-nine to say openly to the people that Jesus Christ comes first in his life. Interestingly, he is also the first Baptist President.

To have an outspoken Christian as leader of the most powerful nation in the world is quite an event. How Carter's meteoric rise to the Presidency from relative obscurity took place is now fairly well known. Peanut farmer from Plains, Georgia, through Senator and Governor to the top. On the way, credentials include engineer, planner, nuclear physicist and professional naval officer. But what part has the Christian faith played, and how will it affect the future?

Carter opens his book *Why not the Best?* with two questions. Can our government be honest, decent, open, fair and compassionate? Can our government be competent? His answer to both is 'YES', though he rightly does not rest his case on recent example in the U.S.A. Instead he argues in the book, which is mainly autobiography of (I found) a captivating sort, that he has proved the 'yes' answer in his own experience of all levels of government. He gives examples of what it is to avoid corruption, injustice, waste and vote-rigging and shows how people do respond to fairness and honesty.

I like this representative statement: '. . . nowhere in the Old Testament or the New Testament do you find the words "economy" or "efficiency". Not that these two words are unimpor-

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In January 1976 Jimmy Carter was the presidential choice of only four per cent of his own Democratic party voters. A year later he was President. Falling standards are constantly lamented. Here the evidence points to a rising standard, especially so in view of the abysmal presidential record of recent years. Most Americans we have consulted admit they know very little about their new president. Here a non-American gives us some background information, sounding an optimistic note at the same time. Those American readers who do not agree will, to be sure, be glad if Ian Randall is proved correct!

tant. But you discover other words like honesty, integrity, fairness, liberty, justice, courage, patriotism, compassion, love. . . . These are also the same words which describe what a government of human beings ought to be.' I feel this vision reflects the impact of Carter's Christian commitment.

When did this commitment begin? He was brought up in the Baptist church in Plains, a church with a congregation of about one hundred and fifty. The family roots there go back two hundred years. Baptised, and a deacon of the church, Jimmy Carter was faced, in the period round 1966, with the fact that all was not well in his Christian life. A sermon by his pastor affected him deeply. The fact came forcibly to him that in fourteen years he had visited only one hundred and forty people in his neighbourhood to witness to them, compared with visiting three hundred thousand Georgians in his campaign for Governor. The parable of the Pharisee and the Publican was pressed home to his mind. Also, talks with his sister Ruth were valuable. She is the author of a rather mystical-spiritual book called *The Gift of Inner Healing*. All this resulted in the beginning of a close relationship with the Lord. The following year found him on a mission in a poor inner-city area working among Spanish-speaking people (Carter is fluent in Spanish) with a Cuban minister, Eloy Cruz, 'a muscular, swarthy, manly person and one of the best men I have ever known', said Carter later. He asked Cruz how a tough and rugged man like him could be so sensitive, kind and filled with love. Cruz jumbled out an answer, 'Our Saviour has hands which are very gentle and he cannot do much with a man who is hard!' Carter comments, 'I thought about this often as Governor of Georgia. How can we combine the competent and efficient management of taxpayers' money with the sensitive and effective service needed to alleviate affliction and to enhance the development and use of the capabilities of our most needy citizens . . .?'

People in Britain find it difficult to understand American politics. Is Jimmy Carter right or left? In many ways he refuses to be categorised. Norton and Slosser in their book, *The Miracle of Jimmy Carter* say this, 'From his public utterances it can be determined that Carter is sincerely liberal in matters of race, both moderate and conservative in the field of social legislation, and staunchly conservative in fiscal matters.' It was his strong feeling about money being wasted in Washington which first stirred him up to run for President. While Governor of Georgia he halved the administration spending, but without redundancies or cutting services. His personal stand against racialism is impressive. In the early days of integration laws, White Citizens' Councils were set up. Carter and his wife Rosalynn were approached to join. He refused. Later further approaches and threats were made. He was the only white adult male in Plains not in the Council. His business could suffer badly. The Carters stood their ground and won. A similar battle has had to be fought in the church. Carter, the first President from the deep South for over

a hundred years, has grown up with the Black people, and knows them. He also knows the situations of other deprived groups, and believes this is important in government. 'Those who make decisions in our government' he says, 'are often relatively isolated from the citizens most affected by the decisions. This is especially true in the realm of social services. The hungry, illiterate, unemployed, mentally afflicted, aged, imprisoned or transient person is rarely interested in the mechanism of government, and under the best of circumstances has very little influence over those who make decisions. . . . How many members of a state legislature or of Congress feel within their own family membership any direct effects of the welfare system, job training programmes, prison reform efforts, drug or alcohol rehabilitation centres, unemployment compensation programmes, or the public mental and physical health institutions? Very few indeed. They can even afford to avoid the public school system if they choose, by sending their children to the more elite and isolated private schools.' It is interesting that the Carters' youngest child, Amy (they have three grown-up boys), is the first Presidential offspring for seventy years to go to an 'ordinary' school. Carter thinks of himself as a man of the people—the blue jeans and tee shirt are no gimmick, but an expression of a way of life. And he loves the people. 'Our *people* are our most precious possession' he said in his inauguration speech as Governor of Georgia, 'we cannot afford to waste the talents and abilities given by God to one single person.'

What will characterise the Carter administration, and what will be of special interest to Christians? He has said he never tells a lie. Newsmen have been cynical, but have not disproved him up to now. He believes in open government, not secrecy, with no gifts or private business deals, and has proved the need for this. He is a thoroughly professional statesman. He reads several books every week and has painstakingly studied in minute detail all aspects of government—no other leader matches him in his application to the subject. He has spelled out specific goals (some quite revolutionary) for savings and for better standards in welfare, education, defence, the environment, unemployment and taxation. If his past record is anything to go by, these goals are very likely to be met. Hear his indictment of the past. 'Our nation now has no understandable national purpose, no clearly defined goals, and no organisational mechanism to develop or achieve such purposes or goals. . . . The Bible says, "If the trumpet give an uncertain sound who shall prepare himself to the battle?" As a planner and a businessman, and a chief executor, I know from experience that uncertainty is also a devastating affliction in private life and in government.

'What is our national policy for the production, acquisition, distribution, or consumption of energy in times of shortage or doubtful supply?

'There is no policy!

'What are our long-range goals in health care, transportation,

land use, economic development, waste disposal, or housing?

'There are no goals!'

These sentiments may not be specifically Christian but they show clarity and dedication, and it is the moral note which Carter has brought to politics which seems to have inspired so many people. He is a man of faith, who knows where he is going. Perhaps he is a little naive in his belief in the greatness of the American people (or am I as a dour Scot a bit cynical about big talk?) but if there is a greatness it seems to me he will bring it out. Some evangelicals may wonder if we can be happy about Carter's theology. He quotes Niebuhr and Tillich. Actually I would be glad to quote the famous statement, 'The sad duty of politics is to establish justice in a sinful world' from Niebuhr if I were a politician. He is certainly widely read theologically. Although it is claimed that he is a dialectical theologian (that is one who believes liberal and evangelical theology at the same time) I would judge his position to be far less sophisticated than that—one that is basically simple and biblical. If I am shown to be wrong then I will have to eat humble pie!

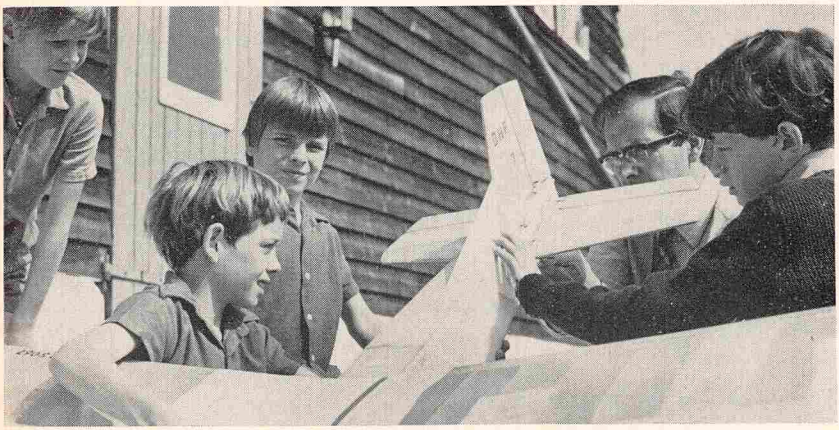
Norton and Slosser helpfully give us the substance of one of his Bible Class lectures in the Plains Baptist Church which illustrates a breadth of Bible knowledge. He is extremely articulate and unembarrassed about his faith, and his outspoken statements would put many of us to shame. He does not regard his Presidential position as a pastoral one, though he sees his work as an extension of the gospel. The Puritan tradition of being enormously hard-working is a strong element in him and he demands this of others. His team of workers is extremely loyal. Some are Christians, though Norton and Slosser point out that there is another team of people with whom he prays. Whenever possible he returns on Sundays to the Plains Baptist Church. Carter himself confesses to praying many times a day. Sometimes when his eyes close during conversation it is not tiredness but prayer that is the reason!

He is a man who knows God and a man who knows the joy of a Christian family, especially a talented Christian wife. His wife has played a major part in his campaigning. His sons are also involved. All are believers in Christ. A tough, fairly uncompromising, yet attractive and friendly man. A man with a vision of what his country can be and the willingness to set the example himself. A man, it seems to me, who under God could bring a great deal of good to the Western world. We pray for Christian leaders. The politician who makes all the decisions which we would approve does not exist and very few men in high office live up to all that we hope for. Nevertheless, we have scriptural warrant and command to pray for this man who bears the heaviest political responsibility in the free world, the more so since he does have a Christian testimony of his own.

BOOKS

Why not the Best?, Jimmy Carter, Broadman Press 1975, 154 pp. (hard).
The Miracle of Jimmy Carter, Howard Norton and Bob Slosser, Logos International 1976, 134 pp., 60p (paper).

In the first article John Davison, one of two elders in the Perth Evangelical Church, Scotland, explained the warrant for Sunday Schools. In the second he dealt with the aspects of the overall relationship of the Sunday School to the church, the importance of a suitable leadership in the Sunday School, the teachers and the approach to and content of the Sunday School service. Here he comments further on the use of the catechism, discusses the subject of the syllabus and then deals with the issue of providing recreation for the young.



Should we provide recreation for the young?

Reformation in The Sunday School (Part 3)

WE HAVE ALREADY SEEN AND, I HOPE, ESTABLISHED THE DESIRABILITY OF Sunday School. Even the most diligent Christians are very unlikely to go to the trouble of preparing their own special lessons for their own children. Most believing parents work with their children in the Scriptures every day of the week and the children themselves will welcome a fresh and different, specially-prepared, presentation from someone who is devoted to them and the work in hand. Question time can be most stimulating. I sometimes find one or other of the children coming home after Sunday School full of some topic or other and pressing for further development of the theme. A well run Sunday School gives opportunity for the children to have fellowship with each other and measure their attainment in knowledge and discernment against that of the others.

In this particular connection I would like to stress again the importance of the catechism and develop that matter a little.

Catechising

A Sunday School without a catechism is like a car without ignition. Every week we find that the simple truths brought out and highlighted by the catechism are of tremendous assistance in bringing home the lessons to the children. We do not merely teach the children the contents of the Bible, vital as this is, but seek to expound and apply its truths. 'The Children's Catechism' published by Carey Publications is extremely useful in summarising the doctrinal content of the Bible and bringing it down to the child's understanding. The Catechism is divided into 5 sections dealing with God, Man and Sin; Salvation; the Ten Commandments; Prayer; the Word, Church and Ordinances. The questions and answers are not merely learnt by rote, but provide a focus for discussion with the class. Almost every passage of Scripture is capable of being analysed by the use of these questions. Furthermore, the underlying emphasis on question and answer resulting in clear solid formulation of truth presented to the child's understanding is of immense benefit in eliminating mental wooliness—a disease rife among those who have never had their minds and spirits exercised to think about and analyse the doctrines of Scripture.

Sunday School teaching programme

One of the main reasons children give for leaving Sunday School when they are about twelve years old is boredom. They say they hear the same Bible stories over and over again. We must make sure that there is no justification for this complaint. The greatest minds have been absorbed with the Scriptures for a lifetime and have never suffered boredom.

A syllabus is essential. Our Lord's words that 'man shall . . . live by . . . every word that proceeds from the mouth of God' implies that we must know and teach 'every' word God has spoken—that is, the whole of Scripture. Paul said of Timothy that from a child he had known the holy Scriptures. Timothy therefore was taught the main teaching from the whole of the Old Testament. In his ministry, the Lord quotes from all the main books of the Bible.

God is a God of order. His works are logical. The Scriptures are compiled in a logical way. We must therefore be logical and systematic in our approach to teaching.

At Perth we used the Scripture Union syllabus having no particular love for that produced by the Baptist Union. However, we noticed that in common with the S.U. Bible Reading Notes the standard of material slumped badly and a crisis was reached when one particular lesson about the 'Church' was deliberately made so vague and obscure that it could fit all situations from Anglican to Brethren! With such a lack of positive definitive teaching we decided to change. Eventually we switched to the

'Go Teach' syllabus produced jointly by the Fellowship of Independent Evangelical Churches, the Strict Baptists, and the Evangelical Movement of Wales. We find this provides good, solid and reliable material. Although over-full at times, and aimed more at middle-class children of the South of England type than those here in Scotland, we are satisfied with it. The syllabus is for the guidance of the teacher who should, however, feel free to depart from it as circumstances dictate. There are three levels of instruction provided—Primary, Junior, and Senior—and leaflets to enable pupils to do homework are also available. Some children in the middle range are very diligent in doing this homework regularly. We view the evangelistic emphasis as being much more than a simple John 3:16 type of approach. As does the syllabus, we try to apply all biblical teaching to the conscience of the scholars.

Bob Priestley, one of the elders at Cuckfield (where I used to be a member) hit on a simple teaching programme which works extraordinarily well. It functions like this. All the classes, except the primary section (six and under) and Bible Classes (13 and over) teach the same lesson each week. Teachers (one for each year) obviously adapt the subject matter, presentation and application to suit their age-level. The principles of this teaching programme have been summarised by Mr. Priestley as follows:

1. All classes except the primary and Bible Classes study the same subject at the same time. This enables all teachers to know what others are doing; enables teachers to discuss their lessons among themselves; enables hymns to be chosen to fit the subject; enables parents with two or more children in the school to ask the children questions about the same subject; enables a class whose teacher is away to move up into the class above without losing continuity of teaching; and enables teaching for children in the normal church services to complement the Sunday School programme.

2. Teaching is systematic and consecutive. We work through Old Testament and New Testament from the beginning. This avoids repetition of favourite passages and gives instruction in the whole character and counsel of God. Old Testament and New Testament are taught in turn, about four months on each, with a gap for open schools and special subjects.

3. Subjects are selected to suit all ages (6 to 13). Simple headings are given to allow teachers flexibility.

4. Bible classes (those over 13) study the prophets and epistles. At the other end, the primary classes (under 6) take main stories throughout the Bible according to the capabilities of the little ones.

5. Subjects which need constant revision are taken before splitting up into classes such as the ten commandments, catechism, important memory passages, and inspiring biographies from church history.

The advantage of this type of programme is that it is simple. It can easily be adopted by a school, because a start could be made anywhere in the Old Testament or New Testament. If Genesis has already been studied, a start could be made at Exodus. It is important to teach chronologically rather than darting backwards and forwards throughout the 4,000 years of Bible history.

The programme is also adaptable in that Bible books can be worked through at any speed. For instance, a school might choose to study one Gospel in detail, taking several four-month periods, or all the Gospels in less detail. Probably the best method would be to study some parts of Scripture in detail and others briefly.

Before leaving the subject of the syllabus it will not be out of place to urge the necessity of diligence and exhort those readers who are involved in this kind of work to regard it with great affection and zeal.

There is little difference in studying a passage for teaching children or anyone else. The Scripture must excite, grip, inspire us in each case. All this takes time. But Sunday School teaching must never be a sideline, about item ten of our church duties. We have been given responsibility to pastor a young flock. It requires all our enterprise, prayer, study and separation to the task. We may not teach in the school throughout our life. But as long as we teach we should pursue the calling with all diligence.

Recreation and the Sunday School

So far we have been speaking about providing teaching, worship, catechising and discussion for our young people. What about recreational activities. Should we provide social occasions for them during the week? The subject of the warrant for young people's meetings would require separate exposition but it may be profitable to face up to the matters posed above.

In coming to this subject I would say that there are two dangers to be avoided. There are those who would automatically rule out anything of a secular nature in the church. What they fail to consider is the whole biblical doctrine of common grace. Their illogical (and I believe unscriptural) position leads them to accept that a believer may have a game of tennis with an unbeliever outside the church, but when this is arranged between believers in the church there is something wrong. To them there is no connection whatsoever between the physical and the spiritual, whereas every true pastor soon becomes acutely aware that these things are inextricably bound up. Many 'problems' in the spiritual realm are actually nothing more than the results of something in the physical realm. Paul told Timothy that 'bodily exercise profiteth (a) little' (1 Tim. 4:8). Let us avoid heading down the same fatal track as the Exclusive Brethren in these matters. Let us avoid legalism.

On the other hand, it is clearly not the function of the Church to go into the 'leisure business'. Liberals have taken this to an extreme and we must be careful to put this in a right perspective. A healthy spiritual church will not have much time for such activities, but when a right balance is observed a little recreation might prove most valuable. Frankly, an enlightened plural eldership is indispensable to any church and should be able to regulate such matters as necessary. What must be avoided is the setting up of a 'Recreation Committee' and any tendency to copy what other churches do, because situations change from place to place as well as from time to time.

The wise use of such gifts and abilities as exist in the church membership to provide occasional gatherings or outings for recreation can be very helpful. Just as we adults find it stimulating to meet our friends and share with them in a setting other than that which is routine, so the children benefit from time afforded to them to get to know each other better.

As a parent faced with the real live situation of catering for a teenager's growing sense of social need, I would rather this was provided in a Christian (as opposed to a non-Christian) atmosphere. A real cause for concern in our girls' Bible Class is the increasing tendency for the girls to go off to a Disco on Sunday evenings. Perhaps our failure to recognise and accommodate the social urge behind this practice is responsible for its existence. A good lively game of table tennis in the church on a weeknight would meet this and be a far more healthy solution from all points of view. Recently our young adults organised a young people's ramble up the mountains. It rained considerably but all agreed that the discomforts were unimportant and some even said that messing about in puddles really made the day! Some may ridicule all this, but are unlikely to be able to come up with a better solution. The day ended with an evening squash at the meeting house when one of the Christian adults put questions about the Gospel, salvation, and Christian experience to a panel of other believing young adults with the young people listening and joining in; all accompanied by the necessary sausage rolls and singing.

Our subject is reformation in the Sunday School. All-age Sunday Schools are to be found in many places today. The very word reformation should excite and provoke us to think constructively concerning all lawful avenues open to us to encourage the rising generation to know and believe the truth.

We cannot evade the issue of young people's meetings because every year a further group of young ones mature. Is it right that a vacuum should await them? Are we to lose them? For young people's meetings in general, there is I believe one essential prerequisite—the right leadership. We have tried films, squashes, rambles and barbecues. These all have varying benefits. The main underlying motive always being our interest

in the young people as people, as individual precious souls. Generally speaking films, although they draw large crowds, are of relatively small value. The actual physical presence and character of a preacher is the essential and powerful thing to be aimed at (1 Tim. 4:12). However the value of some films, particularly those dealing with such matters as creation versus evolution are helpful, but such subjects are limited in number and appeal.

All these things however are secondary to, and must be subject to, the great commission to disciple—to teach. How great is our need for versatile, powerful imaginative proclaimers of the truth. Francis Schaeffer has shown us the way to embrace every aspect of creation and life, art, music, ecology, ethics and the rest, and expound them in the light of the Gospel, using them to preach the Gospel. Some may regard that as far too sophisticated, intellectual and complicated. Certainly it would be wrong to imitate Francis Schaeffer. But surely there are those in our churches who need to be encouraged to develop their own gifts and to specialise in various areas of truth.

Ferrell Griswold of Birmingham, Alabama, daily teaches the history of philosophy to senior children in the local high school which has been established by his church. This is far more straightforward than most people imagine. A period of history is outlined, the way and content of the thought of that time is then described. Finally that way of thinking is analysed in the light of the great truths of biblical revelation. An indelible and unforgettable impression is thereby left on the young, not to mention the immensely invaluable reminder which will remain with them, that we are in this world not to eat and play only, but to think about, and turn to our Creator through Christ.

In conclusion let us avoid mere negative reaction to much which is trite and tending to be dull, drab and 'cob-webby' because merely traditional in the Sunday Schools we may have inherited. The revolutionary spirit of our times has been one of anger and protest, pulling down but not replacing. Let us not imitate the angry young men who, when they have blown up the house have no covering for their heads. Rather let us remember that reformation to us is to re-form, to re-shape, to re-design, to re-mould, to re-create within and under the great canopy of Scripture.

Oh for a mighty revival to take hold of us all that with the Lamb, who makes us free and strong, we go forth conquering and to conquer!

CREATION, EVOLUTION AND THE BBC (*continued from page ii*)

away'. He maintained too that 'the Scripture cannot be broken'. Our faith rests upon God's Word. We respect science and believe absolutely in the Biblical mandate to explore it. When however science appears to deny the Bible we must patiently wait until further work is done.

Books for believers to use

With the ever increasing flow of propaganda on evolution we need suitable books to expound the truth of creation. Sylvia Baker's magazine-style presentation exposing evolution and establishing the truth of creation is available from the *Evangelical Press*, P.O. Box 5, Welwyn, Herts. AL6 9NV. The 32 page book is full of illustrations and is well presented. The retail cost is 45 pence.

Henry Walter recently published a helpful paperback at popular level with the title *The Great Brain Robbery*, by David C. C. Watson (107 pages, 85p). This provides a general coverage of the whole subject of creation versus evolution. By the same author and publisher a further volume, *Myths and Miracles* (120 pages, £1.50) has just been made available. Illustrated throughout, it consists of a commentary, notes and observations on the most relevant verses from the first eleven chapters of Genesis. The outstanding merit of this larger than usual size paperback ($9\frac{1}{4}'' \times 7\frac{1}{4}''$) is the interest and enjoyment it provides the reader. Two or three extracts will illustrate the style of the book.

'In 1864 Louis Pasteur proved conclusively that life comes only from life. Non-living material can never produce living things. Every time a surgeon does an operation he relies on this universal truth, that no bacteria can reach a wound so long as his instruments are "sterile".'

'Recently a mollusc called "neopilina galathea" was dredged up from 11,700 feet below sea-level. It was supposed to have become extinct 280 million years ago, but there it was alive and well in A.D. 1957! The coelacanth tells the same story—supposed to be a "primitive" fish that died out 60 million years ago, but several live ones have been caught in the Indian Ocean since 1938. Thus it seems most probable that fish have never changed from "primitive" to "modern", but have remained much the same since their creation.'

'Science has no adequate answer to the question, How did sex evolve?—either in humans or animals. The process of reproduction is marvellously complex, and must have been perfect from the beginning to be successful.'

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